THE WISDOM OF LUQMAAN τ, THE WISE

FOREWARD

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad (Sallahu Alahyi Wassalam) is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah (Radia Allahu Anhum Ajmaeen) and may He bless them and raise their status.

The booklet is a rare gift to the reader which mentions the numerous gems of wisdom of Hadhrat Luqmaan τ. Each numbered point has

within itself various advices and admonitions. Counting these separately amounts to over 500. That is why we have included our own sub-title to the booklet – “500 Gems”.

Whilst defining “wisdom”, it is stated as the commentary “We certainly granted wisdom to Luqmaan …”

Allaah says, *“We certainly granted wisdom to Luqmaan …”* Hadhrat Abdullaah bin Abbaas τ interprets *“wisdom”* to mean a keen intellect and understanding, whilst Imaam Raaghib (A.R) says that it refers to an understanding the creation and the inspiration to do good deeds. Imaam Raazi (A.R) says that it refers to putting his knowledge into practice. Other commentators say that it implies that he was steadfast in knowledge and deed. (“Ruhul Ma’aani”) (Anwaar ul Bayaan Vol 7 P305)

Many words of wisdom have flowed from his lips, which are quoted in books. The “Mu’atta” of Imamm Maalik (A.R) reports that Hadhrat

Luqmaan τ was once asked about the reason for his wisdom and virtue. He replied that he attained his status by practising three things, viz.

1. Truthfulness in speech,
2. Returning trust and
3. Abstaining from deeds and speech that are futile. (“Mishkaat” Pg.445) (Anwaarul Bayaan Vol 7. P.304/5)

What does the ‘hikmah’ given to Luqmaan actually mean?

The word “hikmah” has been used in the Qur’aan (20 times) conveying several meanings such as wisdom, knowledge, reason, forbearance, patience, Nabuwaat and correctness of opinion.

Commentator Abu Hayyan has said: “*Hikmah* means a statement in words, a statement that teaches people a lesson, a lesson that goes down their heart and which they conserve and communicate to others.”

And the famous Sahabi, Sayyidina Abdullaah ibn Abbaasτ said: "*Hikmah* means intellect, understanding and intelligence while some others have said that acting in accordance with knowledge is what *Hikmah* is. In reality, there is no contradiction here. All these ingredients are included under the purview of *Hikmah.* Those who have seen the abridged Tafseer of Moulana Ashraf Ali Thanavi in the original Urdu version of the present Tafseer will notice that he has translated *Hikmah* in the sense of prudence and wisdom and explained it as being knowledge that has been put into practice. This is very comprehensive and very clear. (Ma'ariful Quraan Vol 7. P41)

Shiekh Yusuf Kathaar Muhammad has excellently put together the pearls of Hadhrat Luqmaan τ and has also well referred same. May Allaah reward him abundantly. Some may say why read the saying of Hadhrat Luqmaan τ, is not the Qur'aan and the Ahadeeth sufficient. To arising doubts like these the statement of Hadhrat Abdullaah bin Mas'ood τ is self explanatory.

Hadhrat Abdullaah bin Masood, “If you have to ask them (the Ahle Kitaab), then consider what they say. If it coincides with the teachings of Allaah’s Book, you may accept it, but you must reject it if it does not.” (Ibn Abdul Burr Vol 2 P43 Haythami Vol 192)

Before the time of Sayyidina Dawud υ, Luqmaan τ used to give Fatwa (religious ruling on questions asked by people). When Sayyidina Dawud υ was invested with prophethood, he stopped this practice believing that he was not needed anymore. According to some reports, he was a judge among the Bani Israeel. Many words of wisdom have been reported from him. Wahb Ibn Munnabih says that he has read more than ten thousand of these. (Qurtubi).

We suggest that these wise words be read out by the Ulema who can substitute the contents from Quraan, Ahadeeth, sayings of the Sahabah τ Salaf e Saaliheen (Pious predecessors) and Auliya (friends of Allaah).

We make duaa Allaah grants us the ability to practice upon the gems of wisdom and take heed from the pearls of experience.

Ameen.
A. H. Elias (Mufti)
1425 -2004

BRIEF BIOGRAPHY OF HADHRAT LUQMAAN τ.

His name was Luqmaan bin Baa`urah bin Naahoor bin Taarih, who was Aazar, the father of Hadhrat Ebrahim υ. This lineage has been given by Muhammad Ibn Is`haaq.

It has been narrated that he was Luqmaan bin `Anqaa bin Seeroon, who was from the family of Aaila. This has been narrated by Suhaili *(1)*

Wahab has reported, *"He was the son of the sister of Hadhrat Ayoob* υ*."*
Muqaatil says, *"He was the son of the paternal aunt of Hadhrat Ayoob* υ *."*

It has been narrated that he was from the children of Aazar (father of Hadhrat Ebrahim –υ) and that he lived for a thousand years (some say he lived for three thousand five hundred years), and he reached the era of Hadhrat Dawood υ. He acquired knowledge from him.

Ibn Katheer (rahmatullahi alaih) states, *"He was a Qaadhi (judge) over the Bani Israeel, during the era of Hadhrat Daawood* υ*."* *(2)*

Ibn Qutaibah said, *"Luqmaan was an Abyssinian slave of a person of the Bani Israeel. His master later freed him and gave him wealth."* *(3)*

Ibn Abbaas τ said, *"He (Luqmaan - τ) was an Abyssinian slave and he was a carpenter."*

Hadhrat Jaabir bin Abdillah τ stated, *"He (Hadhrat Luqmaan - τ) was a short and flat-nosed Nubian."*

Hadhrat Sa`eed bin Musayib stated, *"Luqmaan was Sudanese. Allaah Ta`ala bestowed him with wisdom and not Nubuwwat."* *(4)*

He also stated, *"He was a tailor."*
"He was thick-lipped and had broad feet."(5)
"He was person of few words, always deep in thought, deep and far-sighted, who never ever slept during the day and no one ever saw him

spitting. He never cleared his throat, and never made a mockery, joked or jested (i.e. he never spoke vain speech). He never laughed. He never spoke except words of wisdom.” (6)

Ibn Katheer states, *“He was a pious man, who was constantly engaged in Ibaadat and his wisdom was great.”* (7)

The author of *Roohul Bayaan* states, *“He was a person of great insight and thought, with excellent trust (in Allaah Ta`ala).”*

“He loved Allaah Ta`ala and Allaah Ta`ala loved him. He was blessed with wisdom. That is proclaiming the Truth with the tongue, acquiring insight with the heart. When he spoke, he spoke wise words. When he contemplated, his thoughts were wise, and when he did anything, he executed it with wisdom.” (8)

Khalid Rabi`ee stated, *“Luqmaan was an Abyssinian slave, who was a carpenter. His master said to him, ‘Slaughter this goat for us’, and he*

slaughtered it. His master said to him, ‘Remove the best organs therefrom’, and he removed the tongue and heart. He was then told to remove the worst organs therefrom and he again indicated to the tongue and heart. His master then said to him, ‘When I asked you to remove the best organs therefrom you removed these two and when I asked you to remove the worst organs, you removed the same two?’

Luqmaan τ replied, ‘Indeed there is no better thing that these two (organs) if they are pure and untainted (from sin and evil), and there is not worse thing that these two if they are tainted.’” (9)

Ibn Katheer states, *“Luqmaan was a black slave, with thick lips and broad feet. A man once approached him whilst he was addressing a gathering, and said, ‘Are you not the same person who used to herd sheep with me at a certain place?’ He replied, ‘Yes’. The man said, ‘What then has carried you (to this status) in which I see you?’ He replied, ‘Truthful speech and silence over everything vain (useless talk).’(10)*

Sayyiduna Hadhrat Jaabir bin Abdillah (radhiallahu anhu) states, *"Allaah Ta`ala elevated Luqmaan Hakeem by virtue of wisdom. A man who recognized him from his earlier days once saw him and asked, 'Are you not the slave of so and so tribe, and you used to herd sheep just recently?' He replied, 'Yes'. The man then asked, 'What then has carried you (to this status) which I see you now?' He replied, 'The Decree of Allaah, fulfilling trusts, truthful speech and my abandoning everything vain and useless.'" (11)*

Ibn Katheer states, *"One day Abu Dardah τ was discussing Luqmaan Hakeem, and he said, 'He was married and had many children who had passed away. He never cried over (the loss of) them. He would contemplate and take lessons. It is for this reason he was granted what he was granted."(12)*

"Luqmaan was a wise person, who abstained from the world, and never accumulated it (worldly possessions), and he was never even inclined towards it. (13)

It was said, *“His son was a kaafir, hence he advised him to abstain from shirk. He continued advising his son, until he accepted Islaam. The same was said regarding his wife, that he continued advising her until she accepted Islaam.” (14)*

FROM THE VENERABLE VERSES OF THE QUR`AAN-E-KAREEM

Those which quote Luqmaan Hakeem are the occasions when he advises his son:

“And indeed We bestowed upon Luqmaan Al-Hikmah (wisdom and religious understanding, etc.) saying: "Give thanks to Allah," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allaah is All-Independent (Free of all wants), Worthy of all praise.”

“And (remember) when Luqmaan said to his son when he was advising him: "O my son! Join not in worship others with Allaah. Verily! Joining others

in worship with Allaah is a great Zulm (wrong) indeed.”

Allaah Ta`ala states the words of Luqmaan,

“O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allaah will bring it forth. Verily, Allaah is Subtle (in bringing out that grain), Well-Aware (of its place).”

"O my son! Establish Salaat, enjoin (people) for all that is good, and forbid (people) from all that is evil and bad, and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allaah with no exemption.”

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allaah likes not each arrogant boaster.”

"And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."

THE WISDOM OF LUQMAAN HAKEEM τ IN HIS ADVICES TO HIS SON

1.

Oh my son!
"None should partake of your meal except pious people. Consult regarding your matters with the Ulama." (15)

2.

"(Sit in the) Gatherings of the pious servants of Allaah. You will find goodness in their company.
At the end of their gatherings, (Allaah Ta`ala's) mercy descends upon them and (there is great hope that) it will envelop you also.
Never sit in the company of the evil, because you will not acquire any goodness with them. Retribution descends upon them and (there is a possibility) that it will inflict you also." (16)

3.

"Don't aspire for the love of an ignoramus, for you will see that you will become pleased with his actions.
Do not attach little importance to the aversion of a wise person for he will develop a dislike for you." (17)

4.

*"Become a slave to the chosen and good people
and do not befriend the evil."*

5.

*"Keep away from your enemy,
be wary of your friend
and do not turn your attention to that which does not benefit you (vain things)."*

6.

*"He who conceals his secrets,
(maintains) the advantage in his hands."* *(18)*

7.

*"O my son!
(Hold on to) the gatherings of the Ulama, and jostle up to them with your knees (i.e. sit close to them).
Indeed Allaah Ta`ala enlivens the hearts with wisdom
like the dead earth is revived with beneficial rains."* *(19)*

8.

*"O my son!
Jostle up to the Ulama with your knees.*

Do not argue and debate with them, for they will detest you.
Spend from the excess of your earnings for the Aakhirah.
Do not discard or abandon the world totally,
or you would be reduced to poverty,
and become a weight on the necks of the rich.
Fast on some days, it will break your (carnal/base) desires.
Do not fast a continuous fast, as it will affect your Salaat.
Verily, Salaat is superior to fasting. Become a father to orphans
and (like) a husband to widows (by providing for them and serving their needs).
Never sit with ignoramuses and never mix with two-faced persons." (20)

9.

"O my son!
There are three traits of a jealous person: He backbites about his companions when they are absent,
he flatters them when they are present
and rejoices over their calamities." (21)

10.

"Place your recognition and friendship with those who are worthy and do not leave it with those who are unworthy, otherwise you will suffer a loss in this world and be deprived of reward in the Aakhirat (hereafter).
Be thrifty and do not waste.
Do not hold on firmly to wealth and do not be wasteful."

11.

"Be wealthy, become trustworthy."

12.

"Do not place your devoutness and kindness except with a patron."

13.

"Verily this world is a crossing and passageway, therefore traverse and cross it, do not build on it (i.e. do not waste time therein)."

14.

"Indeed you have turned your back on this world from the day you descended therein, and you have headed for the Aakhirat (hereafter).

You are closer to the abode you are heading for than the one you have left."

15.

"If you intend towards (befriending) any person,
then first infuriate/annoy him.
If he treats you with justice at the time of his anger (then befriend him),
otherwise keep away from him."

16.

"Let your speech be pure and your countenance will become delightful. Become beloved to the people, (become) from those who give them gifts."

17.

"Treat one who accompanies you (in such a manner) as if he has no need for you
and you are in total need of him."

18.

"Be like that person who does not seek the praises of people or earn their criticism. Therefore he is in discomfort within himself,
whilst the people are in comfort."

19.

"Prevent (i.e. keep in check) that which emerges from your mouth (speech), because as long as you keep silent, you are safe.
It is appropriate that you speak only that which benefits you
rather than uttering that which has no benefit or has no bounds." (22)

20.

"Make the obedience to Allaah a trade, and you will profit without the need for capital." (23)

21.

"O my son! Fear Allaah and do not look at the people.
If you fear Allaah so that the people may honour you because of that,
then your heart is a brazen liar."

22.

"Hark! Indeed The Hand of Allaah is on the mouths of the wise.
None of them speak except if Allaah desires it of him."

23.

"Evil arrogates (claims unduly) itself and makes you arrogant.
Indeed evil has been created for evil."

24.

"Save yourself from severe anger.
Indeed severe anger annihilates the heart of the Hakim."

25.

"Do not become weaker than the cock, which crows at dawn (The time of Sehri / Tahajjud),
whilst you are sleeping at that time."

26.

"Make incumbent on yourself the gathering of the Ulama and listen to the speech of the wise.
Indeed Allaah Ta`ala revives the heart of the dead with the noor of wisdom,
like the earth is revived with beneficial rain.
Indeed the one who lies,
the water goes from his face,
the one who does evil, his grief increases.
It is easier to move rocks from their place than explaining to one who does not understand."

27.

"A time will dawn on the people when the eyes of the forbearing will not be cooled – in another narration – the eyes of the wise."

28.

"Accustom your tongue to recite, 'Allahummagh Fir Li'. Indeed for Allaah there are many hours which will not return."

29.

"He who loves a woman,will be abused,
he who enters an evil place will be distressed,
he who befriends an evil friend, will not be safe
and he who does not control his tongue will regret."

30.

"Do not destroy your wealth
and act rightly with the wealth of others."

31.

"There is nothing purer and better than the tongue and heart if they are pure;
and nothing more malicious
that these two if they are wicked."(24)

32.

"Indeed Allaah is pleased with my treatment towards you, thus He did not advise me regarding you.
(However), He was not pleased with your treatment towards me, hence He advised you regarding me." (25)

33.

"O my son!
Whoever is a preacher to himself,
Allaah Azza Wa Jal is his Protector."(26)

34.

"Do not eat after satisfaction,
for surely it is better to throw the surplus food to a dog rather than you eat it."(27)

35.

"Let the first thing you benefit from this world,
after a pious friend be a pious wife." (28)

36.

"There is no wealth like good health,
and no blessing like cheerfulness and high spirits."

37.

“Do not associate with the Fujjaar (transgressors), fear, lest punishment descends upon them from the skies and afflicts you together with them.”

38.

“Associate with the Ulama, for soon the mercy will descend upon them from the sky and encompass you also.”

39.

“I have carried rock and steel and everything heavy, but I have not carried anything heavier than an evil neighbour.
I have tasted bitter, but I have not tasted anything more bitter than poverty.”

40.

“Do not send as your messenger an ignoramus. If you do not find a wise person (to use as a messenger), then become your own messenger.” (29)

41.

“Present yourself for a burial

but do not present yourself for a wedding. (Because) Indeed a burial reminds you of the Aakhirah,
whilst a wedding makes you desire the world.” (30)

42.

“Neither become (too) sweet,
else you will be swallowed,
nor to bitter else you will be spat out.”(31)

43.

“How is it that you grant the people respite over what they promise,
whilst they hasten towards that which they did not promise.” (32)

44.

“Do not abandon your first friend, otherwise you will not be satisfied with the second.”(33)

45.

“Take on a thousand true friends, (in fact) a thousand is too few,
(however) do not make a single enemy,
(in fact) one is too many.” (34)

46.

"O my son!
Indeed people are (categorized into) three parts,
a third is for Allaah,
the second third is for themselves
and the last for the worms –
however, as for that which is for Allaah,
it is their souls,
and that which is for themselves
it is their actions
and that which is for the worms,
is their bodies." (35)

47.

It is stated in 'Shifa' of Qaadhi Iyaadh that Luqmaan said to his son, "When the stomach is full,
thoughts and ideas fall off to sleep,
speech is gagged,
and limbs sit from Ibaadat (i.e. they become lax in executing Ibaadat)." (36)

48.

"Indeed a pious and devout woman is like oil in the head;
it softens and relaxes the roots and beautifies the hair.
Her example is like that of a crown on the head of a king.

Her example is like a pearl and hidden jewel; none knows its real value.
The example of an evil woman is like a torrential flood, which does not stop until it reaches its end. When she speaks then she lets others hear;
when she walks, she hastens;
when she sits, then she hoists and erects herself;
when she is angry, she makes it known.
Every malady can be cured,
except the malady of an evil woman." (37)

49.

"Consult with one who is experienced with matters in life, for he will give you his opinion which he earned for a great price,
and you will acquire it for free." (38)

50.

"Indeed wisdom seats the destitute in the mantles of kings." (39)

51.

"Indeed wisdom does ten things;
firstly it gives life to the dead heart,
it raises the destitute to the mantles of kings,

it gives honour to the lowly,
it emancipates slavery,
it shelters the strangers,
it enriches the poor,
it increases the honour of the honoured,
the dominion and reign of the rulers,
it is better than wealth,
a guard against fear,
a readiness and preparation in war,
a capital at the time of profit,
it is an intercessor when faced with terror/horror,
it is a proof when belief ends
and it is a screen when clothes fail to cover." (40)

52.

"Hold onto wisdom,
and be honoured thereby,
revere it and you will be respected by it,
the master of wise character is the Deen of Allaah Azza Wa Jal". (41)

53.

"O my son! (42)
Send a wise man and advice him (if the need be)

Send a wise man and do not advice him (if he does not require it)”

54.

“Indeed the world is a deep ocean,
wherein many people have drowned.
Make your ship thereupon the fear of Allaah Ta`ala (Taqwa),
load it with Imaan
and its sail is trust upon Allaah,
(do this) so that you may be saved,
because I do not see you being saved.”(43)

55.

According to another narration: “The world is a wide ocean,
wherein many former and latter people have been destroyed.
If you are able,
then make your ship the fear of Allaah Ta`ala,
your rigging and sails trust upon Allaah and
your provisions good deeds.
If you are saved, then it is with the mercy of Allaah
and if you are destroyed, then it is due to your sins.” (44)

56.

"Do not procrastinate repentance,
because death comes all of a sudden." (45)

57.

"I am advising you of two things,
which will bode your goodness if you adhere to them;
your money is for your subsistence
and your Deen is for your destination (Aakhirah)." (46)

58.

"Indeed this world (its duration/existence) is small,
your life therein is a trifling of this small, and that which is balance (of your life) is a small (part)
of the (your) small (life) of (this) small (worldly existence)."

59.

"I advise you of six qualities,
which is the (culmination of) the knowledge of the former and latter people:

-- The first:
That you do not occupy yourself with this world except to the extent of what is left of your life,
-- The second:

Worship your Rabb in accordance to your dependence upon Him,
-- The third:
Make an effort for the Aakhirat (Hereafter) in accordance to how long you desire to live therein,
-- The fourth:
That you occupy yourself in emancipating your neck from The Fire,
until your redemption therefrom become apparent,
-- The fifth:
That your daring (perpetration) of sin be in accordance to your patience upon the Punishment of Allaah Ta`ala,
-- The sixth:
When you intend disobeying Allaah,
find a place where neither Allaah nor His angels can see you. (47)

60.

"Sell your world in exchange for your Aakhirah,
and you will profit in both of them.
Do not sell your Aakhirah in exchange for this world,
for then you will lose out on both." (48)

61.

“Miserliness, evil character and excessive seeking of needs to people
(i.e. asking people for one’s needs) are the signs of the insolent and foolish.” (49)

62.

“O my son!
Do not (bother) presenting excuses to one who does not like seeing any excuse of yours
and do not seek the assistance of someone who dislikes fulfilling your needs.”

63.

“The one who endures with patience the burden of the people,
becomes their leader.”

64.

“The best of persons in virtue and etiquette is he who when he is himself in need,
he distances himself from others
and when he is needed by others,
he draws closer.”

65.

"Place the affairs of your Muslim brother in a good and suitable interpretation,
until it (the actual interpretation) comes from him,
which overpowers yours."

66.

"Neither speak wise words to an ignoramus (foolish),
lest they belie you,
nor absurdities to the wise for they will detest you." (50)

67.

"The one who addresses another who does not listen to him,
is like a person who presents debris and fragments to the inmates of the grave." (51)

68.

"Do not withhold knowledge from one who is worthy, or you will be sinning,
and do not speak to one who is not worthy, or you will be foolish." (52)

69.

"Save yourself from laziness and discontent.

If you are lazy,
Then you will not be able to fulfill rights and
if you are discontent then you will not be able to bear patience on (the unfulfilment of your) rights." (53)

70.

"Do not prolong sitting in the toilet, because verily it gives rise to hemorrhoids (piles)." (54)

71.

According to another narration: "Prolonged sitting in the toilet causes phlegm and hemorrhoids (piles)." (55)

72.

"Whoever is more just with the people than with himself, Allaah Ta`ala will increase him in honour because of that."

73.

"The hitting of a father of his
child is like fertilizer for the crops." (56)

74.

"When you speak, then be concise
and when your need is fulfilled, then keep silent."

75.

"If your ability calls for oppressing the people,
then remember the Power and Ability of Allaah Ta`ala over you.
Fear the retribution of Allaah which will soon become halaal upon the oppressors,
if not sooner then later.
His punishment is forever and it will never end."

76.

"If that which you like and dislike comes to you,
then beware the notion which occurs in your heart that your goodness lies in (something) other than what came to you."

77.

In another narration:
"Never will a matter which you like or dislike, ever come to you,
except that it occurs in your heart that, that is good for you." (57)

78.

"O my son!
When you fast,

then keep fast to the extent that you curb your lust,
do not weaken your ability to perform Salaat, because Salaat is more virtuous than fasting.
Indeed fasting has been ordained to nurture and rectify the character,
and to lessen the excitement of base lust and desires.
It is an exercise of the soul.
However Salaat is for the rectification of the nafs,
which is the dwelling and shelter of all evils and the fountainhead of desires and lust.
No deity which is worshipped is more hated by Allaah than desires." (58)

79.

"Indeed I have regretted over speech
and never over silence."

80.

"I have never regretted over (keeping) silence ever.
If speech is (from) silver,
then silence is (from) gold." (59)

81.

"If you see a gathering wherein Allaah Azza Wa Jal is being mentioned,

then participate therein.
If you are an Aalim then your knowledge will benefit you,
and if you are ignorant,
then they can educate you.
When Allaah Ta`ala showers them with His Mercy,
then it will descend upon you also." (60)

82.

"Do not sit in a gathering wherein Allaah Ta`ala is not mentioned.
If you are an Aalim,
then your knowledge will not benefit you, and
if you are an ignorant person,
then your ignorance will only increase."

83.

"Do not envy the person who is generous and sheds the blood of the believers.
Indeed for him,
in the Sight of Allaah, is a murderer who will not die." (61)

84.

"O my son!
Make the intelligence of others yours."
The son asked, "How is that?"

He replied, "Seek counsel in your matters." (62)

85.

"O my son!
Vie and compete in the search for good manners and refinement,
because verily it is an inheritance which cannot be snatched away,
it is a companion and comrade which cannot be overpowered,
it is a sought-after trait in people." (63)

86.

"O my son!
That person has spoken a lie who says that evil extinguishes evil.
If he is true,
then let him light up two fires and then see if one extinguishes the other.
Indeed only goodness extinguishes evil like water extinguishes fire."(64)

87.

"I have eaten colocynth (a type of bitter fruit)
and tasted patience,

but I have never seen anything bitterer than poverty.
If you become in need (i.e. poor)
then never speak about it to people,
lest you suffer a further decrease.
But rather ask of Allaah Ta`ala of His Bounties.
Who is there who has asked of Allaah Ta`ala and has not received,
or supplicated to Him and He has not replied,
or submitted to Him and He has not opened up what He has by Him?" (65)

88.

"Save yourself from begging.
Indeed it removes the water of life from your face,
and worse than that,
people will scorn and look down upon you because of it." (66)

89.

"When the time for Salaat enters,
then do not delay it for anything.
Perform it and acquire peace therefrom, because it is a debt.
Perform Salaat with congregation,
even though you may be on the tip of an arrowhead." (67)

90.

"Seek protection in Allaah from the evil of people.
Be with the best of them, (but) with caution." *(68)*

91.

"Neither rely or depend on the world, nor occupy your heart with it.
Indeed you have not been created for it. Allaah Ta`ala has not created any creation which is of lesser importance to Him than it.
Neither has He made its bounties a reward for the obedient
nor its difficulties a punishment for the sinners." *(69)*

92.

"If you place a plea in front of a ruler,
then do not insist,
or ask except with happiness and a pleasant disposition.
Do not seek assistance from one who will deceive you.
Do not make a request from a vile and ignoble person.
If he repels and refuses you,
then his refusal will be a blemish
and taint on you
and if he fulfills your request then his fulfillment
will be a favour upon you (i.e. you will be indebted to him

and he will make you 'hear' about it)." (70)

93.

"O my son!
I will advise you of qualities which will bring you closer to Allah Ta`ala
and distance you from His anger:
Firstly, worship Allaah and do not ascribe any partners to Him,
and secondly, be content and pleased with the Will of Allaah,
in those things which you like or dislike."(71)

94.

"O my son!
Have hope in Allaah Azza Wa Jal,
such a hope where you don't feel safe to execute a distasteful act.
Fear Allaah with such a fear thereby you do not lose hope in His mercy."
The son asked, "O my father! How am I able to do this, when I have only one heart?"
He replied, "O my son!
Indeed the believers have two hearts;
a heart wherewith they have hope

and a heart wherewith they fear." (72)

95.

"Save yourself from masquerading.
Indeed it is fearful at nights and censured during the day." (73)

96.

"When you are called to bear witness,
then bear witness,
when you are called to assist,
then be of assistance,
when you are called to do evil,
then do not be hasty, until you reflect."(74)

97.

"If people find excellence in their eloquent speech,
then you should find excellence in your silence.
The tongue asks all the other limbs of the body every morning and evening,
'How are all of you?'
They reply, 'We are well if you leave us alone.'" (75)

98.

"If you come to a group,

strike them with the arrow of Islaam (i.e. make salaam/ greet them),
then sit on the fringe (of the gathering), and do not speak until you hear them speaking.
If the remembrance of Allaah Ta`ala flows forth (from their speech)
then place your arrow with them.
If their speech flows with anything other than that (the remembrance of Allaah Ta`ala),
turn away from them and opt for another." (76)

99.

"Do not laugh at anything which is not strange,
don't walk without purpose,
and do not ask for vain things (what will not benefit you)." (77)

100.

"Indeed gold is tested with fire
and a pious servant is tested with calamities.
If Allaah Ta`ala loves a nation then He tests them.
Thus whoever is pleased, for him is pleasure
and whoever is displeased, for him is displeasure." (78)

101.

"Indeed the one who has mercy will have mercy showered on him.
Whoever is silent is saved.
Whoever speaks good will profit.
Whoever speaks evil has sinned
and whoever cannot control his tongue regrets." (79)

102.

"O my son!
I will advise you on something, which if you hold onto, you will always remain a leader:
spread your character for your close ones and servants;
hold back your ignorance from the honorable and wicked;
protect your brothers and
maintain ties with your close ones;
let your brothers be amongst those who, when you separate from them or when they separate from you, they do not find fault with you." (80)

103.

"Do not let the water run from your face because of your begging.
Do not reveal your anger by your degradation,

and recognize your ability, it will benefit your existence.” (81)

104.

“Indeed people are lengthening upon themselves that which they have been promised.
They are fast moving towards the Aakhirah.
Indeed you have turned your back (i.e. moving away from) the world since you came into existence
and you are heading towards the Aakhirat (hereafter) with your (every) breath.
Verily the abode towards which you are heading is closer than the one you are leaving.” (82)

105.

“If you doubt death, then do not sleep, because just as you sleep (so similar) is death.
If you doubt resurrection, then do not wake up (from your sleep),
because just as you awaken after your sleep is the resurrection after death.” (83)

106.

“Save yourself from debt,
because it is disgrace during the day

and worry at night.” (84)

107.

“Do not attach yourself with anxieties and grief, or (do not) occupy yourself with worry.
Save yourself from greed,
be content with fate (Qadha)
and be satisfied with the distribution of Allaah Ta`ala.
Straighten your affairs,
be pleased with yourself and enjoy your life.
If you intend accumulating the wealth of the world,
then curb your desires for that which is in the hands of people,
because indeed it has not reached the Ambiyaa (alaihimus salaam) and the Truthful ones what has reached them, except by curbing their desire for what is in the hands of people.” (85)

108.

“Opt for a halaal earning rather than poverty,
because verily none has ever become poor, except that three traits befell him;
thinness in his Deen,
weakness in his intellect
and his sense of honour departs from him.

Worse than these three is that he becomes low
and suffers degradation amongst the people." (86)

109.

"O my son!
Save yourself from arguing and debating with the Ulama.
Indeed wisdom descended from the heavens unblemished.
It is not imparted to men who spend it in accordance to the dictates of their nafs."(87)

110

"O my son!
Do not ask for any matter from the rear,
or discard of it from the front,
because this diminishes your opinion
and disparages your intelligence."

111.

"Do not demean anything on account of its being little,
because a small thing (today) will tomorrow become large."

112.

"Save yourself from lies,
because it despoils your Deen
and it decreases your sense of honour amongst the people.

In the process, your modesty, self-respect and reputation goes away.
You are not heard when you speak
and your word is not taken as true when you converse.
There is no goodness in a life like this." *(88)*

113.

"When you travel then do not pin any hopes on your conveyance,
because surely it is quick to retreat/flee. Such are not amongst the actions of the wise.
Except when you are at a place where it is possible for you to stretch.
When you reach your destination,
then alight from your conveyance and be glad.
Then begin with (feeding it) its fodder before yourself.
Save yourself from traveling in the first portion of the night.
Travel with your sword, your socks, your turban, your clothes, your water-skin, your needle, your cotton, your shawl,
take such provisions wherewith you and your companions will benefit. Conform and be in agreement with your companions and be congenial,
except in sin."

114.

"Save yourself from evil character, anger and impatience, because no companion will remain staunch with you for as long as you have these traits
and you will always be ignored by the people because of these (qualities).
Acquaint yourself with pleasantness in (executing) your matters/work,
have patience on the changing conditions
and beautify and display excellent character to all people.
Verily the person who beautifies his character and displays his joy and delight enjoys favour amongst the pious and righteous;
the chosen (servants of Allaah Ta`ala) love him;
and the evil ones keep away from him." (89)

115.

"O my son!
A decree you do not know when it will afflict you,
therefore prepare for it before it suddenly occurs. (90)

116.

"O my son!
When you travel with a group,
then increase in seeking advice in your and their matters.

Increase in smiling with them.
Be generous with your provisions (i.e. share it) amongst them.
If they call you,
then answer them and if they ask for assistance then aid them.
Make an effort to practice on silence, excessive Salaat,
and generosity with that which is with you, from your animals, water and provisions. When they call upon you to be a witness on the truth,
then be a witness for them.
Strive at giving good counsel when they consult with you.
Do not make a decision until you are certain and have reflected.
Do not conceal a counsel even if you are standing, sitting, sleeping, eating or praying.
Use your reflection and wisdom when giving counsel.
Whosoever is not sincere when giving counsel,
then Allaah Ta`ala snatches away his (sense of) opinion and judgement."

117.

"When you see your companions walking, then walk with them,
and when you see them working, then work with them."

118.

"Listen to the one who is elder than you in age."

119.

"When they (your elders) order you with something or ask you for anything, then reply positively (with a 'yes') and not negatively (with a 'no').
Indeed a negative reply is vileness and wickedness."

120.

"When you become confused or lost on a road, then alight."

121.

"When you doubt your intention, then stop and deliberate."

122.

"When you see a single person on the road then do not ask him the road or ask for directions,
because indeed a single person in the open country/desert is suspicious.
It is possible that he is a thief or shaitaan who will waylay and confuse you.
Be cautious of two persons as well,

unless you see what I cannot see,
because verily, an intelligent person when he sees something with his eyes,
he will recognize the truth therefrom,
and one who witnesses (something) will see what an absent person cannot see." (91)

123.

"O my son!
Save yourself from greed,
because indeed it is poverty of the present."

It was said to Luqmaan τ

124.

It was said to Luqmaan τ:
"Who has taught you culture/manners?" He replied: "From two ill-mannered! And that is whenever I saw one of them displaying evil character in a matter of matters,
I keep away from such action, and everytime I saw someone conducting himself in an inappropriate manner I abstained from that action so that I am not classified by others as he is."

125.

"Who is the worst of people?"

He replied: "That person who cares not that people see him sinning."

126.

It was said to Luqmaan τ: "Who is the most patient person?"
He replied, "That patience which is not followed by harm."
It was then said, "Who is the most knowledgeable?"
He replied, "He who increases his knowledge with the knowledge of the people."
It was said, "Prosperity is from wealth?" He replied, "No, a prosperous person is he who when goodness is sought from him, it is found, otherwise he frees himself from the people." (92)

127.

It was said to Luqmaan Hakeem τ, "What is you wisdom?"
He replied, "I do not ask regarding that which is sufficient for me, and I do not take upon myself what is vain." (93)

128.

The son of Luqmaan τ said to his father, "O my beloved father, Which quality of man is the best?"

He replied, "Deen"
He then asked, "If there were two?"
He replied, "Deen and wealth."
He asked, "If there were three?"
He replied, "Deen, wealth and modesty." He asked, "If there were four?"
He replied, "Deen, wealth, modesty and good character."
He asked, "If there were five?"
He replied, "Deen, wealth, modesty, good character and generosity."
He said, "If there were six?"
He replied, "O my son! If a person had (these) five qualities combined in him, he would be pure and pious and a friend of Allaah. He would be free of shaitaan." (94)

129.

It was said to Luqmaan τ, "What action is the heaviest?"
He replied, "Abandoning what is vain." (95)

130.

It was said to Luqmaan τ, "Your face is so ugly."
He replied, "Are you finding fault on this because of the figure or the One Who fashioned it?" (96)

IT WAS ASKED OF LUQMAAN τ

131.

Hadhrat Dawood υ said to him one day, "How did you find the morning (i.e. how are you keeping)?"

He replied, "I found the morning with a hand besides mine."

Hadhrat Dawood υ contemplated over this and was truly wonderstruck. *(97)*

132.

It has been reported that Luqmaan's son asked him,

"Have you seen a seed growing in the depths of the ocean. Does Allaah Ta`ala know about it?"

He replied (as Allaah Ta`ala mentions it in the Qur`aan Majeed), "O my son! Verily, even if it be the grain of a mustard seed, and if it were in a rock,

or in the skies or earth,

Allaah will bring it forth. Indeed Allaah is The Subtle, Aware." *(98)*

133.

Luqmaan said to a man who was looking at him,

"Although you see me with thick lips, (nevertheless), delicate speech emits from between them.
Although you see me black, (nevertheless), my heart is white." (99)

134.

Qataadah said, "Allaah Ta`ala gave Luqmaan τ a choice between prophethood and wisdom.
He chose wisdom over prophethood."
He says, "Jibraeel came to me whilst I was asleep,
and scattered upon me wisdom or sprinkled upon me wisdom."
He said, "I awoke in the morning speaking it (i.e. words of wisdom)." (100)

135.

Luqmaan Hakeem τ said, "Overwhelm your anger with forbearance
and your desires with Taqwa."

136.

He said, "Become dignified, bearing during times of stress and strain,
patient at times of adversities and calamities,

grateful at times of ease and prosperity, submissive in Salaat and
hasty towards (giving) Sadaqah."

137.

He said, "I have moved rocks and carried speech,
but I have not seen anything heavier than debt.
I have eaten wholesome foods and embraced good deeds,
but I have never witnessed anything tastier than health and vitality." (101)

138.

He said, "Indeed a two-faced person is not trustable in the Sight of Allaah Ta`ala."

139.

He said, "Wealth is not like good health and neither is felicity and ease like a pure soul." (102)

140.

He said, "Silence is wisdom and its execution is little." (103)

141.

He said, "I have consumed poison and bore it with patience." (104)

142.

He said, "There is no goodness for you to teach (someone something) until you have learnt
and you have practiced upon what you have learnt.
The example of this is like a person who, after gathering firewood,
tries to wrap up and tie his load into a bundle, but is unable to do so,
and then he goes and collects another load." (105)

143.

He said,
"Indeed a believer, once he beholds and reflects upon the end and outcome,
is saved from regret." (106)

144.

He said,
"When you are engaged in Salaat,
then protect your heart.
When you are engaged in eating,
then protect your throat.

If you are in someone else's home,
then protect your eyes.
When you are amongst people
then protect your tongue.
Think of two things and forget two:
As for the two you should remember,
they are Allaah Ta`ala and death.
And the two which you should forget are: The good you have done for others,
and the evil done to you by others." (107)

145.

He said, "There is nothing more disastrous for the body than amusement and entertainment." (108)

146.

He said, "Advice and counsel are heavy upon the stupid and insolent,
just as a rocky and mountainous climb is to a very old man." (109)

147.

He said, "Brothers are three;
a 'Mukhaalib,
a 'Muhaasib' and

a 'Muraaghib'.
A 'Mukhaalib' is one who gains your acquaintance and does not turn away from you,
a 'Muhaasib' is one who influences you to the extent of what is acquired from you, and a 'Muraaghib' is one who is desirous of continuance (in your relationship) without having any greed (ulterior motive)."

148.

He said, "Indeed an extended sitting for a need causes stress and anxiety to the liver, it gives rise to hemorrhoids and
it sends heat to the head, hence you should sit a little and stand a little." (110)

149.

It has been reported from Ibn Mubaarik from Luqmaan Hakeem that he was seen galloping behind an emperor.
It was said to him, "O Friend of Allaah! You are galloping behind this kaafir?"
He said, "Yes, perhaps I may ask him regarding believing and he may respond to me."

150.

He said, "Indeed elongated isolation is most perceptive to reflection,
and elongated reflection is a proof of the road to Jannat." *(111)*

151.

"Indeed from speech is that which is harder than stone,
sharper than a pinprick,
more bitter than patience
and hotter than an ember.
Indeed the hearts are planting fields, therefore sow therein pure speech.
If it does not sprout totally, it will sprout partly." *(112)*

152.

"I have not found anything heavier than evil speech. It sinks into the heart just as steel sinks into water." *(113)*

153.

"The anger of the intelligent person is in his work and the anger of the ignorant one is in his work." *(114)*

154.

"The most resolute and prudent person is he who recognizes a matter before it occurs.
Be wary of him." *(115)*

155.

"A forbearing person is he who forgives the one who oppresses him,
and he recompenses evil with good." (116)

156.

"Three things are not recognized except in three –
The brave person in a battle,
the noble person at the time of need
and the forbearing person at the time of anger." (117)

157.

"Three things; if they are found in a person then his Imaan is complete –
The person who when he is pleased,
his pleasure does not take him to futility and absurdity,
when he is angry, then his anger does not take him from the truth
and when he has the power, he does not reach towards that which is not his." (118)

158.

"The person who reposes trust in Allaah Ta`ala and is pleased with the Decree of Allaah,

has indeed established (his) Imaan,
and he has absolved his hands
and feet from earning goodness." (119)

159.

"Just as there is no friendship and familiarity between a sheep and a wolf,
so too is there no friendship between a pious and impious person."

160.

"Humility in the obedience of Allaah Ta`ala is closer than pride in sin." (120)

161.

"It is appropriate for an intelligent person that he be like a child to his family,
and when he is amongst people then he finds his manliness." (121)

162.

"Do not acquire knowledge for three and do not abandon it for three –
Do not acquire it to argue and debate therewith,
or to boast or to show others.

Do not abandon it because
there is effort (in acquiring it),
or because of modesty and shyness for people
or because you are pleased with ignorance."

CONCLUSION

The wisdom of Luqmaan Hakeem τ is high and lofty wisdom. It constitutes an illuminating and lofty culture and refinement. It has elevated, deep meaning and import. It comprises of words which connect mankind to true wisdom and reminds him of the reality of his existence.
It is derived and acquired from a glistening and sparkling *Noor*, which rises and elevates with the *Rooh* of the Aalim to tranquility, serenity and certitude.

It is advices and secrets which liberate man from the fetters of material tyranny and oppression and love of this transitory world and connects him with The Exalted and Sublime Creator.

Whoever loves wisdom and counsel will appreciate it. Indeed it springs from the heart

which pulsates with the warmth and passion of truth and sincerity. It gushes forth from the heart of the father who is compassionate to his son and benevolent to those around him. Every truthful and sincere person can sniff out therefrom the scent of wisdom, counsel and affection.

It is not upon us, except to open the call of our hearts and to incline ourselves with sincerity to every wise word from the wisdom of this great man.

I seek from Allaah Azza Wa Jal that He make us from amongst those who listen to the call and follow what is best. Aameen

All Praises are due to The Rabb of the universe.

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(1) (Tafseer-e-Qurtubi).
(2) [Tafseer Ibn Katheer, vol.3, page 536 / Tafseer Qasmi, vol. 5, page 475 / Tafseer Qurtubi, vol. 7, page 41]
(3) [Al-Ma`arif Li Ibn Qutaibah page 55]
(4) [Al-Bidaya wan Nihaaya, vol. 2, page 114 / Tafseer Ibn Katheer, vol. 3, page 536]
(5) [Al-Bidaya wan Nihaya, vol. 2, page 114]
(6) [Al-Bidaya wan Nihaya, vol. 2, page 124]
(7) [Al-Bidaya wan Nihaya, vol. 2, page 123]
(8) [Roohul Bayaan, vol. 3, page 48]
(9) [Ibn Katheer, vol. 3, page 536 / Tafseer Qurtubi, vol. 7, page 42 / Al-Bidaya wan Nihaya, vol. 2, page 117 / Tafseer Baidawi, vol. 2, page 227]
(10) [Ibn Katheer, vol. 3, pages 536-7 / Al Bidaya vol. 2, page 114]
(11) [Ibn Katheer, vol. 3, page 537 / Qurtubi, vol. 7, page 41]
(12) [Ibn Katheer, vol. 3, page 537]
(13) [Roohul Bayaan, vol. 21, page 65]
(14) Al-Kash-shaaf, vol. 2, page 195]
(15) [Al-Bidaya, vol. 2, page 118 / Roohul Ma`aani, vol.11, page 83]
(16) [Zuhd, page 106]
(17) [Al-Bidaya, vol. 2, page 117]
(18) [Mu`jamul Amthaal, vol. 2, page 460]
(19) [Ahyaa `Uloomid Deen, vol. 1, page 16]
(20) [Al-Marji`us Saabiq, vol. 4, page 55]
(21) [Al-Marji`us Saabiq, page. 245]
(22) [Ruhul Maano – 11/84]
(23) [Al- Bidaya Wan Nihaya 2/117]
(24) [Tafseer ibn Katheer -3/ 536; Tafseer Baidawi (3/227)]
(25) [Tafseer, Al- Tareer Wa Tanweer 21/ 157]
(26) [Ibid – 21/ 169]
(27) [Ibid – 11/ 180]

(28) [Ibid – 21/171]
(29) [Ruhul Maani – 21/83 – Mustaraaf – 1/45]
(30) [Ruhul Maani 21/83]
(31) [Ibid – 21/83]
(32) [Minhaaj ul 548 Al Zahid – 320]
(33) [Minhaaj ul 548]
(34) [Ibid – 548]
(35) [Munbahat Ibn Hajaar (a)]
(36) [Tafseer Al Tahreer Wa Tanweer 121/ 182]
(37) [Ibid]
(38) [Minhaajul Yakeen – 493]
(39) [Qurtubi 5/489]
(40) [Munbahaat Ibn Hajaar (44)]
(41) [Qassassul Ambiyaa 245]
(42) [Majumal Amthaah 1/303]
(43) [Ahya – 3/307]
(44) [Mosoaat HiKamat Wa Akwaal Khalid – 288]
(45) [Ruh – 11/207]
(46) [Al- Akaadul Fareed 3/ 152]
(47) [Qassasul Ambiyaa Li Thalabi 245]
(48) [Ahya – 3-176]
(49) [Majanul Amthaal 2-459]
(50) [Ibid 2-460]
(51) [Majomul Amthaal 2-460]
(52) [Ibid]
(53) [Minhaajul Yakeen – 88]
(54) [Luqmaan Al Hakeem Wa Hikma 138]
(55) [Nushaatul Majalis – 1-110]
(56) [Ruh 21-83]
(57) [Mukhtaar Minhaajul Qasideen Li Ibn Qudama 356]
(58) [Al Bayaan Wa Tabaeen 1/181]
(59) [Al Bidaya Wan Nihaya 2/117]
(60) [Ibid – 2/118]
(61) [Ibid]
(62) [Qutufa Daniat … 208]
(63) [Al Muhassin Wal Musawi 110]
(64) [Al Mustar Fi Kulu … 1/155]

(65) [Ibid – 2/47]
(66) [Ibid – 2-58]
(67) [Ruh – 2/89…]
(68) [Al Aqaad Fareed – 3/152/ 213]
(69) [Ibid – 3/ 152]
(70) [Majamul Amthaal Li Madaani – 2/459]
(71) [Quwatul Qulub – 2/79]
(72) [Zahid – 107/ Ruh 21-83]
(73) [Qurtubi – 5-479 … Zahid Shiaab – 1- 18/19]
(74) [Minhaajul Yakeen 497]
(75) [Mustaraf 1-108]
(76) [Tafseer Qasimi 5/479]
(77) [Ahya – 4/55]
(78) [Ibid – 4/133]
(79) [Ibid - 4/133]
(80) [Ibid 3/157/8]
(81) [Ibid 3/176]
(82) [Ibid 3-209]
(83) [Ibid 1-345]
(84) [Ruh 21/83]
(85) [Qassassul Ambiyaa 245]
(86) [Hidayatul Murshadeen (267) Ahya – 2/124]
(87) [Al Wasaya – 189]
(88) [Qassassul Ambiyaa -245]
(89) [Ibid – 245]
(90) [Ahya 6/90]
(91) [Tafseer Al Tahreer Wa Tanweer – 21/172/3]
(92) [Al Bidaya Wan Nihaya 2/112]
(93) [Ahya 3/313]
(94) [Ibid 3 -52]
(95) [Majamul Amthaal – 2/317]
(96) [Ruh 3-48]
(97) [Ibid 3-50]
(98) [Surah Luqmaan -16/ Ruh 21-88]
(99) [**Qurtubi 7-41]**
(100) [Ibn Katheer , 3- 537/ Qurtubi 7-41]
(101) [Minhaaj ul Yakeen – 215]

(102)[Ruh 3-5]
(103)[Qurtubi 7-46]
(104)[Al Nihaya … 4-347]
(105)[Ruh 21-83/84]
(106)[Ahya 4-396]
(107)[Ruh 3-43]
(108)[Al Nihaaya … 1/154]
(109)[Mustaraaf – 1/104]
(110)[Ruh 3-50]
(111)[Ahya 6-45 // Mukashfit Qulub -223]
(112)[Mowasaat Alhimat – 525]
(113)[Ibid – 612]
(114)[Ibid 476]
(115)[Ibid 33]
(116)[Ibid – 256]
(117)[Ibid – 307]
(118)[Oyoonul Akbaar 1/290]
(119)[Quwatul Quloon – 2-80]
(120)[Ruh 21-83]
(121)[Ahya 2-101]

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Wisdom of Hakim Luqmaan τ

500 Gems

By
Sheikh Yusuf Kathaar Muhammed

Translation Edited BY
Mufti A.H.Elias

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